

## The Sunday School Service.

A. D. ONAGBY.

July 27th, 1884.

Kindness to Jonathan's Son.—2 Samuel 9: 1-13.

GOLDEN TEXT: "Thine own friend, and thy father's friend forsake not.—Prov. 27: 10.

## Introduction.

David was a very grateful king. Kindness toward him was ever held in grateful remembrance, and whenever opportunity presented itself he was ready to return favors. This lesson shows how much David appreciated true friendship and how willing he was to reward the same. He was now acknowledged king over all Israel and had reigned as such for eight years. A quality very much to be admired in king David was his constant desire to do something for God and humanity. He would not wait for work to come to him, but he went after and in search of it. In this too, he was a type of Christ who went about doing good. David was thoroughly progressive in carrying out the work committed to his care. When he was not pressed with other duties, he piously meditated on what he might do for God or man. In our last lesson we learned that he desired to prepare a worthy place for the home of God than a temporary tent, and though God was pleased with his pious purposes, he postponed the plan. As David is not now pressed with any important duties, he remembers his friend Jonathan, with whom he has sworn a life long friendship, and wonders what he might do for him. Lesson 10, fourth quarter, 1883, should be studied in connection with this lesson. 1 Sam. 19th and 20th chapters, should also be read to get a clear understanding of this lesson.

## LESSON.

**Verse 1. Is there.** David showed a willingness to do good even to his enemies for the sake of his friends. *Shew him kindness for Jonathan's sake.* David gratefully remembered the noble-hearted and trusty Jonathan to whom he was indebted for his life. Jonathan was the eldest son of Saul, and according to the custom of other nations, he would have been the legal heir to the throne of Israel. But God had ordained that the shepherd boy should become king, and Jonathan instead of becoming his enemy, became his best friend. Jealousy was entirely alien to the generous heart of Jonathan. He had the courage to stand up for what was right, even against his own father and king over Israel. Is it any wonder that David desired to do something for Jonathan's sake? Many of us in late years have had an experience almost similar to that of David's. When threatened with spiritual death and the severance of christian fellowship and privileges; when there were jealous Saul's keeping watch with javelin's in hand, did not more than one Jonathan come down to our relief and boldly without fear take a stand on the side of right, even though the javelins of malice and jealousy threatened to pin them to the wall? And how grateful are we now for their kindness.

**Verse 2. Servant whose name was Ziba.** He had been a slave, but after the death of Saul he was released, and acquired considerable prosperity through his freedom. The name of this person seems to have been familiar to David, and in answer to the question, "Art thou Ziba?" he learned that Ziba was willing to acknowledge David's authority, for he calls himself his servant.

**Verse 3.—Is there not yet?** David may not have known whether any of the house of Saul remained, for he had lived a fugitive for some time before the death of Saul. *May show him the kindness of God.* David did not mean to be partial to his people, only he felt that special favors were due to Jonathan's family, and no doubt he had in mind the promise he made to Jonathan. 1 Sam. 20: 15. We should ever remember what God has done for us, and like David, consider what we shall do in return. Jesus is our best friend, and while Jonathan was a mediator between Saul and David to save David's life, Christ is our mediator and died to save not our natural life but our souls. Do we think often what we shall do for Jesus for his kindness?

**A son which is lame.** When this son was five years of age, his father and grandfather were both slain in Mount Gilboa. His mother feared that David would make an effort to exterminate the whole house of Saul, so she took the child and fled, but in her haste fell and maimed him for life. Ziba mentioned his lameness, no doubt, to draw on David's sympathy for he was ignorant of what the king wanted with him. Since he was the son of Jonathan he might lay claims to the throne, and perhaps Ziba feared David had evil designs.

**Verse 4.—Where is he?** Ziba knew the abode of this son and could have concealed it from David, but he trusted in the king's honor and justice. Machir was a man of some prominence as we learn from 2 Sam. 17: 27.

**Verse 5. Fetched him.** Whether Machir was willing to give him up we know not, but

it may be that David made known to him his intention, which no doubt would have pleased Machir.

**Verse 6.—Fell on his face.** This was a mode of showing reverence to kings and rulers. But Mephibosheth may have had some fears of David's designs.

**Verse 7.—Fear not.** David saw that his visitor feared him, and to remove that fear he at once states his object in sending for him. He must have been greatly surprised to learn the blessing which awaited him. To eat bread at the table with a king was a great favor and privilege which not many enjoyed. Our deeds of kindness may bring many blessings on our children after we are dead and gone. Shall we not learn a lesson from Jonathan's conduct and make our influence to be felt in generations to come? We should live for those who are coming after us as well as for ourselves, and the best record we can possibly leave behind us, is kindness to all. It is encouraging to learn that generations to come may be blest by our labors, and it should entice all who love God and humanity to do something worth remembering after they are dead and gone.

**Verse 8.—Dead dog.**—An expression of unworthiness, increased by the term dead. He could scarcely realize the precious gift, especially as it came so unexpectedly.

**Verse 9.—Master's son.** That is, Jonathan's son.

**Verse 10.—Till the land for him.** Supposed to be fifteen sons and twenty servants, who should be able to till a large tract of land for Mephibosheth.

**Verse 11.** Ziba expressed a willingness to comply with all the requests of the king. More may be learned of this servant in connection with the history of Absalom. The house of Saul was not yet extinct, and it was not God's purpose that it should. There was a large posterity as we learn from Chron. 8: 34-40. But none of them endangered the throne of David.

Mephibosheth enjoyed the favors of King David, but it has been questioned whether he properly appreciated the kindness of the king. 2 Sam. 16: 1-4.

The most important lessons are:

1. Like David we should always be willing to do something that will please God and make some one happy. Not always wait till work comes to us, but go after it. David went to a great deal of trouble to make one soul happy.

2. We learn here the truth of the statement, "Our works do follow us." Never was this more true than in Jonathan's case. How careful we should be as to what record we leave behind us. Many of us, I know, are glad that we had and do have christian parents, and those of us who are parents ourselves, let us not forget this. The legacy which Jonathan left his son was worth more than if he had divided an estate of a million among his children. Shall we not trust rather in a good name than in money? Surely every christian would rather go to his grave in the full confidence that his life will be felt in the community in which he lived; with the assurance that men will yet seek some one on whom they may bestow a kindness for his sake, than to leave thousands of the unrighteous mammon behind him for his family to quarrel over. He only dies rich who has lived for God. Let every christian aim to leave his family something more enduring and valuable than perishable silver and gold.

3. We should appreciate the kindness of others. The spirit of gratitude is a christian spirit, and we should be grateful for all the gifts of life.

4. Our best friend is Christ Jesus. Jonathan was a type of Christ in that he placed himself in a dangerous position to save David's life. Jesus not only endangered his life, but he gave it, he died, only to save such as we are. Now, what shall we do in return for such kindness? We can never pay the debt we owe. All Christ asks of us is to do his will. Are we not ungrateful when we refuse to do what the Lord commands us, since he has done so much for us? Suppose David had turned round and slain Jonathan or his son, would you not say he was very unkind? Well many do worse than that. May the unbeliever turn to God, and the believer be more zealous for Christ's cause.

## The Supper Question.

In No 27, brother S. W. Wilt says: "We, at Berlin, did not have any soup on our tables as has been customary in times past. We have been charged with perverting the ordinance of the Lord's Supper." I agree with brother Wilt. I deny that any of the Apostles except Judas partook of the soup, or sop, or whatever it was. And you know we don't want to imitate Judas. Will any one affirm that they all partook of the sop? Of course all in a friendly way. N. A. FRAME.

Elkhart, Ind.

From Brother J. B. Wampler.

DEAR EVANGELIST: Inasmuch as you are engaged in carrying messages and news to the homes of your many readers, you may please say for me that on the first day of the seventh month, A. D., 1884, while I was engaged in cultivating corn, our dear brother, Martin Hetrick of the Redbank congregation, came into the field with a message asking that I should at once go with him to Clarion county, to "anoint" a sick sister, who felt that she could not die happy without having the service performed.

I conferred not with flesh and blood but at once prepared for the journey. On our way we stopped at the home of our aged and venerable brother Hetrick, father of the within named brother Martin, and also Elder J. P. After partaking of refreshments with the kind Christian family, we continued our journey until about nine o'clock, P. M., when we reached our destination, having traveled fully twenty-eight miles. We found the sister seated in her chair where she is necessitated to remain almost constantly day and night. Her disease being that of dropsy she cannot lie down any length of time. After some conversation and worship, we retired for the night. In the morning the solemn service of anointing was performed, with the assistance of brother Martin Hetrick, my congenial traveling companion, and one of the deacons of the Red Bank congregation. The dear sister expressed her resignation to the will of God and seemed somewhat revived, so we bid farewell to this family praying that the God of peace might remain with them.

Before leaving the little village we made a call upon the family of another brother, after which, we started for home and again tarried at father Hetrick's. After a few hours of pleasant, and I trust profitable, communication with each other we took the parting hand, wishing each other well and thanking God for Christian associations and privileges.

Having been solicited to visit and preach for the Clarion congregation, on the following Saturday, fifth day of the same month, I took the train at Kittanning for Emlinton, Venango county, was conveyed to brother Joseph Disler's. Had a pleasant interview. Found our aged brother somewhat delicate in health, but with the sister, very zealous in the cause of Christ. On the Sabbath we met a pleasant and interesting little congregation, assembled in the Evangelical meeting house, to which we tried to preach from the language of our Savior, "Blessed are they which hunger and thirst after righteousness for they shall be filled. Next morning took leave for home, with a promise to return in six weeks.

I pray God may bless the members of the the Clarion congregation, and so direct that they be cared for in the ministration of the word. Truly, "The harvest is great, but the laborers are few." Brethren and sisters, let us pray and labor together, so that more laborers may sent out to gather in the great harvest. J. B. WAMPLER.

Blanco, Pa.

## MISNOMER.

In the last number of the EVANGELIST we saw a sermon by E. Mason, title: "Heaven and Hell." The author says: "Concerning heaven, Paul quotes Isaiah saying, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.' It is true, as the author says, 'Paul quotes Isaiah' and it is equally true that the sense is continued here from verse the seventh, and we speak, is understood. 'We do not speak or preach the wisdom of this world; but the mysterious wisdom of God,' of which the prophet said, 'Eye hath not seen.' Brother Mason applied these words to the state of glory in a future world, or Heaven. 'Concerning heaven, Paul quotes Isaiah.' The quotation, 'Eye hath not seen,' &c., certainly belongs to the present state, and has no reference to heaven. They express merely the wondrous light, life and liberty which the Gospel communicates to them that believe on the Lord Jesus Christ in that way which the Gospel itself requires. To this the prophet himself refers; and, it is evident from the following verse, that the apostle also refers to the same thing. Such a scheme of salvation, in which God's glory and man's felicity should be equally secured, had never been seen, never heard of, nor could any mind but that of God, have conceived the idea of so vast a project; nor could any power but his own have brought it into effect. 'But God hath revealed them unto us.' Verse 10. A manifest proof that the Apostle, speaks here of the glories of the Gospel, and not of the glories of the future world, or 'concerning heaven.' Written with the best of motives. THOS. E. DAVIS.

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A Reply from J. W. Smouse.

To Lambert Hyde, Clerk of the New Jersey Church.

Your "warning" in EVANGELIST at hand, and I am amazed to see your name to such a defaming article. You say I imposed upon you, as a church. I did not. My letter was accepted by the unanimous voice of the church, and all was right until my article of March 21st, 1883, when the Elder called a council and preferred charges, not of immorality, but progression, and I would not recant. Then he, (Hoppock) refused to do anything until District meeting. And you know, as your minutes will show, that on the 14th of September, 1883, in council assembled, my certificate was reissued by unanimity and confirmed by officials, and yet you give your consent to such an article as your "warning," knowing as you do, that after our council you said I acted the part of a Christian, and the Elder invited me to return sometime and preach. You are not ignorant of the fact that there are some things very singularly enacted by your congregation, and will not bear investigation without censure.

I am ready to step into the field and give the public facts. Take your pen and meet me in the conflict and let the truth come forth. I detest this underhanded method of church work, and I am prepared to prove that I am not guilty of your calumny, and will make the crimson blush of shame mantle the cheek of some officials of the German Baptist church.

I remain yours in hope, J. W. SMOUSE.

From Archie, Missouri.

H. R. Holsinger:

Dear Brother: Will send you a few lines, by request. Five o'clock, July the 4th, found us aboard the M. P. R. R. Passing through a fertile county, laden with a fine crop of wheat and oats and a fair prospect for a bountiful corn crop. I visited a few brethren and sisters in Johnson county. They are few in number but firm in the faith. They have had no preaching from the brethren for more than three years, and there is certainly a good field open for a good work there. As the Brethren and sisters are zealous in the cause, but need encouragement, I home some of the brethren as they are traveling will stop off at Knobnoster, Johnson county, and pay them a visit. Brother Daniel Neff lives four miles north of Knobnoster and would like to correspond with some ministering brother.

I have been looking for a reply to N. A. Frame's letter in the EVANGELIST, but it has not come. Does any brother know what F. A. Hendricks, Wm. G. McClintock, and A. P. Gibson are doing. We used to hear from them now and then and would like to hear from them again. Come brethren, I know you can write. GEO. NEFF.

## No Failure.

The late financial crashes of wealthy men illustrate forcibly the uncertainty of riches. How true it is that they flatter only to deceive. But the unsearchable riches of Christ never fail their possessor. They are as enduring as their eternal source. He that trusts in them will never become bankrupt. He has wealth that mortgages can never sweep away nor financial disaster harm. It is laid up for him in the bank of paradise, and always subject to his draft. It is secured to him by the word and covenant of God, and he will enter upon its full possession in the kingdom of heaven. Till then he may and will be subject to earthly trials and financial disasters, but his firm faith in Christ will sustain him, and the peace of God, which passeth all understanding, will comfort his heart and brighten all his future prospects.

## The Deeds That Live After Them.

Standing by the grave of one was widely known, loved, and respected, we heard dropped these words, while emotion softened the utterance: He will be remembered by those who knew him best, and long will he live in the deeds his mighty hand so unflinchingly wrought out." Wending our way home in the waning light, and seeing the glittering rays of many a wine-shop and low saloon shine out upon the darkness, we wondered if ever there was a saloon-keeper who, cut down by death, had words like the above spoken by the side of his grave. And yet, in one sense they might be spoken in all truth; for verily, by many who have known them best, some saloon-keepers who have fallen will long be remembered, and also will many a deed wrought out unflinchingly by their hand live after them.

## TRY IT.

Young men and young women of our churches, never let a stranger go away without notice; never let that chilling feeling of loneliness come over one in the house of God. It should be your pleasure to make every stranger at home. Try it, and your reward will be speedy.